BIOGRAPHICAL STUDIES, 1534-1829

Materials towards a biographical dictionary of Catholic history in the British Isles from the breach with Rome to Catholic Emancipation.

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ADDITIONS AND CORRECTIONS TO ARTICLES WHICH HAVE APPEARED IN IN THE FIRST VOLUME OF BIOGRAPHICAL STUDIES

THE BERKELEYS OF SPETCHLEY. (Vol.1. no.1. pp.45-58)

p.47. Edward Aspinall, alias or vere Pinnington S.J.

The account requires correcting on evidence supplied by Fr. B. FitzGibbon, S.J.

The name was Aspinwall, and he apostatised in 1707 which will have been the end of his chaplaincy at Spetchley. He became a prebend at Westminster in 1729 (D.N.B. i.194). He married. (Chester's Westminster Abbey Registers).

VAUX OF HARROWDEN (Vol.1. no.2. pp.120-124)

Our attention has been drawn to the fact that the desire for brevity has led to the introductory paragraph to the notes on Vaux of Harrowden failing to express the writer's meaning. The first sentence should read: "The family of Vaux of Harrowden, which always kept the Faith, as did the families through which the successful claim to the Barony passed, has received" etc. The last part of the fourth sentence should read: "his eldest son, Henry, resigned his right of succession to the family estates in order to become a Jesuit, but died before he could carry out that intention".

SOME NOTES ON THE FAMILIES OF THE ENGLISH MARTYRS
(Vol.1. no.3. pp.231-234)

p.234. "Another daughter, Frances (Felton), joined the English Convent, Louvain, in 1592."

Correction received from Dr. L. Antheunis of Louvain:-

Sister Frances Felton never joined the English Convent of St. Monica, but remained, till her death, in the Flemish cloister of St. Ursula. She made her profession on the 26th of July 1593, on St. Anne's day, and died on the 30th of September 1633. She was even Sub-Prioress of the Flemish Community till 1629, when she was found to be too strict and austere and was consequently compelled to resign her function. She was at that time the only English religious still living in the Flemish convent which had once been so magnificently ruled by Sister Margaret Clement.

From the Archives of the Archbishopric of Malines:

'Van Engelant Suster Francis Felthon pfe none (1) 1593 den 26 juli op S. Anna dach Item sij sterft 1633 op S. Jeronimus dach Requiescat in pace.'

In the same archives is a list of all religious sent on the 29th of March 1629 by the Prioress of St. Ursula's to the Archbishop of Malines, Jacob Boon:

'Illustrissime Domine, Haec sunt nomina Religiosarum mearum -

1. Reverenda Prioressa
2. Francisca Fhelton Subpriorissa .....'

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(1) pfe none = geprofeste non (a nun who made her profession on 26 July 1593)

JOHN ABBOT

Further notes on his life and writings

D.M. Rogers

The notes which follow are intended to supplement the article on pp. 22-23 of the present volume.

His family. There exists in manuscript at Rome a synopsis made by Father Christopher Grene of a Letter of Father John Floyd S.J. to Father Persons, in which occur the words "Joannem Abbotum nepotem duorum Abbotorum qui scripserunt contra religionem Catholicorum conversum esse ad fidem et cupere prosequi studia et fieri sacerdotem" (1) This letter, from the priest who received John Abbot into the Church, is dated from S Omer 22 June 1609, and is good evidence that his conversion had already taken place by that date. It also shows that his father must have been one of the brothers of the two bishops Robert and George. The epitaph of John's grandparents, Maurice Abbot and his wife Alice, states that they died in 1606 and then had "six sonnes, all whom they left alive" (2) The other four brothers were Richard, John, Maurice and one whose name I have not found. In 1604 when John Abbot the future priest-poet entered Balliol College where his uncles had been, he was described as "of London, gent." (3), so that his father must have been living there at that date, and it sounds as if he had become fairly prosperous (4). This suits best with what we know of Maurice. For Richard was appointed in 1622 by his brother George, the Archbishop, to be the first Warden of his foundation of the Trinity Hospital, Guildford, a post in which he died on 30 March 1629 (5), and one that does not suggest prosperity. The brother named John, on the other hand, is referred to in the

Archbishop's will, dated 1632, as "my brother John Abbot of Guildford" (6), so that he apparently lived in his native town and not in London. He had, moreover, a son called John who benefitted under the Archbishop's will (7) and therefore cannot be the priest. The probable father is therefore either the remaining brother whose name is lost, or Maurice.

Sydney Lee, in his biographical article on Maurice, calls him the fifth and youngest son of his father (8). He certainly settled in London, and amassed a great fortune in trade as a director of the new East India Company; knighted in 1625, he became Lord Mayor of London in 1638. He was twice married, and Lee says that by his first wife, Joan Austen, who died in 1597, he had five children. But it is clear that the children whom Lee names are those by his second wife, Margaret Barnes, whom he married in 1598 (9), for his sons Maurice the younger and George his brother who matriculated together at Balliol on 15 October 1619, both claimed to be aged seventeen at the time (10), and this Maurice was his heir, though apparently only his second son (11). Unless he was the son of the unknown sixth brother, there seems some likelihood that John Abbot was the son of Sir Maurice by his first wife. In 1588 when John was born Sir Maurice would have been twenty-three.

His arrest. On p.27 I referred to Abbot's release on bond in 1635 and his apparent re-arrest by Francis Newton the pursuivant in or before 1637. That this occurred before the middle of 1637 is shown by a bill of expenses submitted by Newton on 1 July of that year, in which occurs the following: "Item for the like of Austen Rivers als. Abbott, a ffriar for intelligence XLs. and for meat, drinke Lodgeing and attendance for 8 daies: who was afterwards committed to the Clink .... (total) ... V li." (12) The eight days for which Newton claimed would be those between

the time of his capture by the pursuivant and his committal to prison by order of a magistrate, and may well have been spent in custody in Newton's own lodging.

The printed accounts of the trial. Both the pamphlets referred to already (pp.27-28), though avowedly popular in their appeal, give some details of interest and bear testimony of the cause for which Abbot and his companions were condemned. I hope to write further concerning the other victims of the trial in a later article. The first pamphlet, A Coppy of the Prisoners' Judgement, refers thus to John Abbot:- "the first of them that was convicted by London Jury, was one Abbot, alias Rivers; who was convicted of high Treason, for executing the office of a Romish Priest: being born in this Kingdome, and received Orders by Authoritie from the Bishop of Rome, for which he was condemned to die as a Traitor, and to be drawn to the gallows on a Slead." (pp.1-2) According to the second pamphlet, Seven Jesuits condemned, the trial took place in the Sessions House in the Old Bailey.

Bibliography of his Works

The following book should be added to the list of John Abbot's writings which begins on p.29. I discovered my omission almost at the same time as it was pointed out to me by the kindness of the reviewer in The Month (July 1951, p.367).

1a. The Sad Condition of a Distracted Kingdome, expressed in a fable of Philo the Jew ..... London, Printed by B.A. 1645. 4°. (18 ff.)

The authorship is revealed by the two dedications, the first addressed to Algernon, Earl of Northumberland and Philip, Earl of Pembroke and Montgomery, referring to the poem as "the issue of some spare hours spent in these miserable

times" and signed A. Rivers, the second in verse, to Northumberland, similarly signed. According to the author's own explanation, a fable of Philo, taken from the Liber de plantatione Noemi "is the argument and gives occasion to the following treatise." The theme of the poem, which is written in rhyming couplets, is the disastrous ruin brought to the country by the Civil War, and at one point the poet exclaims

Our England is a shambles; ourselves keep
The Butchershop: and are ourselves the sheep. (p.15)

There are many contemporary allusions, as the theme of the poem would suggest, and one small autobiographical touch where the author writes

... .so have I seen in Spaine,
By many ants, a well-grown Lyzard slaine. (p.23)

The verse moves easily, and once again, as in both Jesus Praefigured and Devout Rhapsodies it is possible to hear anticipations of Milton, as in the lines

.....let us hear his song,
Then vindicate God's Providence from wrong (p.4)

The dedication to the two Earls seems to be explained simply by their prominence as commanders in the Civil War. B.A., the printer of this poem, is presumably Bernard Alsop, whose address in 1641 was "In Grub Street in Honey Suckle Court neere to the Flying Horse" (13).

Wing P 2130 (under Philo), recording only the copy at Yale. But there are copies also in the British Museum, at Dulwich College and in the Chapin Library, Williams College, Williamstown, Virginia, U.S.A. (14).

NOTES

(1) Arch. S.J. Rom. Anglia 38.1. fol.271. I owe this quotation to the kindness of Fr. Leo Hicks S.J.

(2) The epitaph is given in full by John Aubrey, Natural

History and Antiquities of Surrey, London, 1718, vol.III p.298.

(3) J. Foster, Alumni Oxonienses, 1891. vol.I. p.1. Contrary to the usual practice, his father's name is not given.

(4) By contrast, both the uncles of John had been described as "plebeani", Foster, loc. cit.

(5) See Speaker Onslow's Life of Dr. George Abbot, Guildford, 1777, p.143.

(6) Onslow, p.65.

(7) Ibid, p.67.

(8) D.N.B. vol.I. p.21. He probably derived this from Stow's Survey. Elsewhere, in his article on George Abbot (D.N.B. vol.I. p.6) he follows Fuller's Abel Redivivus in calling him the sixth and youngest. From the time elapsing between the birth of George in October 1562 and that of Maurice in November 1565, it seems probable that he was the fifth.

(9) On 27 May 1598 he is entered as "Draper, age 30 or more. Widower about 8 months past" in Marriage Licences, London (Harleian Society) vol.I, 1887, p.250. He was actually thirty-three.

(10) Foster, loc. cit.

(11) It is Foster who calls him son and heir to Sir Maurice, and the Visitation of London vol.2 (Harleian Society) 1883, p.42, which describes him as the second son. Was John Abbot, disinherited of course after his conversion, perhaps the eldest son?

(12) State Papers Domestic, Chas. I. Add. 1625-1649, Vol. DXXXVII. 41.

(13) Dictionary of the Booksellers and Printers ..... from 1641 to 1667, ed. H.R. Plomer, (Bibliographical Soc.) 1907, p.2. In 1650 he gives his address "in Grub Street neere the Upper Pump."

(14) Abbot's alias of Rivers has caused him to fare rather ill in Wing. The original intention in Wing's third volume (P-Z) was to treat him under Rivers at R 1550-52,

but these entries have been cancelled in favour of a cross-reference back to the correct form of the name, Abbot. Unfortunately, under Abbot in Vol.I there was only recorded the 1647 issue of Devout Rhapsodies, and this and the misplaced Philo entry are all that are to be found for his works. Of the 1648 Devout Rhapsodies there are copies also at Dulwich College and Trinity College, Dublin, in addition to those I recorded on p.30.

HENRY JAYE

D.M. Rogers

The following supplements the bibliography of works printed by Henry Jaye which was given on pp.94-106 of the present volume. The numbers referred to are those allotted in the bibliography.

1. My colleague Mr. A.F. Allison points out to me that I have followed the British Museum Catalogue and the S.T.C. into error in attributing this life to Francisco de Ribera. It is, as the titlepage clearly proclaims, the saint's own autobiography. The heading should therefore read TERESA (St.) and the bracket "(or rather by F. de Ribera)" should be deleted.

After 3 insert the following:-

1614

3a. WRIGHT, Thomas. Quatuor Colloquia (&c.). Mechliniae, Apud Henricum Ieay. 1614. 12°.

For a full description of this book see The published writings of Thomas Wright in the present volume.

After 11 insert the following:-

11a. PETER (St.) of Alcantara. Instructie om wel te mediteren ghemaect door den H. Petrus van Alcantara, overgheset door Broeder Jan Snellinck van de Orden der Minderbroeders. Tot Mechelen bij Hendrick Jaye. 1618.

I have not seen this book, which is presumably the Flemish translation of the Tratado de la oracion y meditacion, but it is recorded by Servais Dirks in his Histoire litteraire et bibliographique des Frères Mineurs ... en Belgique et dans les Pays-Bas, Anvers (1886) p.129.

After 22 insert the two following entries:-

1624

22a. PETER (St.) of Alcantara. Het heijligh Leven ende seer wonderlycke wercken van den heylighen Vader Petrus van Alcantara, mitsgaders eene onderwysinghe om wel te leven ende een cort traktaetken van de dry geloften der Religien door Jeronymus de Ferraria. Tot Mechelen, Jaye, 1624.

Not seen. Dirks, op. cit., p.163.

1625

22b. HUBERTI, Adrianus. Manuale pro directione quarumdam Confraternitatum. Mechliniae, ap. Henricum Jaye, 1625.

Not seen. Dirks, op. cit., p.193.

27. Mr. William A. Jackson, of the Houghton Library, Harvard, has been kind enough to confirm my ascription of this book to Jaye's press, and I have since inspected the Dulwich copy myself. The imprint on the titlepage reads: At Makline. Printed by Henrie Iaye, M. DC. XXXV.

JOHN HUDDLESTON O.S.B.

Anthony Kenny

1. Pepys, Huddleston and the Civil War

Since the appearance of my article on John Huddleston in the last issue of 'Biographical Studies' (168-188), Mr. Granville Squiers has called my attention to some notes of Pepys which he has discovered together with an unpublished MS in which Fr Huddleston describes his share in the escape of King Charles II after the battle of Worcester. These papers are now bound in the Boscobel book in the Pepys Library. I am indebted to Mr. Squiers for permission to print relevant extracts from these notes and also for several helpful suggestions in connexion with them.

In 1681 Pepys began to collect information about the King's escape and approached the various participants for their versions of the story. He evidently did not know Huddleston personally at the time, since he asked his friend Lady Tuke to persuade the priest to write his own account. This lady, née Mary Sheldon, who had married Sir Samuel Tuke in 1668 (C.R.S. 38,9), may well have been a friend of Huddleston's since they had both lived in Queen Catherine's household, he as a chaplain (C.R.S. 38, xxxi) and she as a 'dresser'. (Foley, V. 849). They had certainly met at least once, since Lady Tuke witnessed a marriage at which Huddleston officiated on Sept. 8th, 1674 (C.R.S. 38, 23).

The old priest agreed, and sent his narrative to Lady Tuke who forwarded it to Pepys at Newmarket on March 12th, 1682, giving him a free hand to 'dress it up with some

little additions of his owne', and asking for a copy of the story when it was printed. Her letter is preserved with the other papers in the Boscobel book; the year is not given, but it may be assumed from the known dates of Pepys researches into the Moseley affair and his visit to Newmarket (cf Bryant, Samuel Pepys, ii 374). Later Pepys had a personal interview with Huddleston at which he questioned him on various points and took down his replies in rather disjointed notes. Among these notes is one of particular interest. It reads:

> 'Fr Huddlestone his name is John Huddlestone of that Branch of the Family which is distinguished by the name of Hutton John, the name of a Manner in Cumberland. His Grandfather was halfe Brother (by a second Venter) to Sir William Huddlestone who with Eight Brothers raised two Regiments for the King and served with them. And himself came in with Sir Jno. Preston under the D. of Newcastle and continued actually in the war 'till after Hambleston War, which was the last that the King had when Hambleston was lost and the old King taken. He came in at the very beginning of the War.'

Pepys' note is confirmed by Blount's Boscobel (3rd edn., 1680) where we read that Huddleston was 'a gentleman volunteer in his late Majesty's service, first under Sir John Preston the Elder till Sir John was rendered unserviceable from the desperate wounds he received in that service, and after under Col. Ralph Pudsey at Newark.'

From these texts it is clear that I was mistaken in rejecting Snow's statement that Huddlestone had served in the

Royalist army. I did so because all previous writers who have accepted the tradition presumed that he served before Ordination (e.g. Gillow, Dictionary s.v.; D.N.B. x 143) whereas we now know that he was ordained in 1637. However it is perfectly possible that he served as a chaplain; such cases were by no means unusual, and as examples we may quote the Jesuit mentioned by Foley (IV,444) who reconciled the dying Earl of Carnarvon, and Fr Francis Paver who was slain at Marston Moor while attending the wounded (C.R.S. 1,132).

Several historians, (e.g. Birt in his necrology) seem to disbelieve the story, but Pepys evidence, based on a personal interview, is conclusive. Dom Roger Hudleston (C.E. VII,511) thought that there had been a confusion between the priest and his relative John Huddleston of Millom Castle, but the first part of Pepys' note shows that he distinguished clearly between the Hutton John and Millom branches of the family. Gillow was inclined to doubt the story in his later years because he believed that Huddleston had been chaplain to the Prestons at Furness 'for some years between 1637 and 1645' (C.R.S. 20,4). But the only evidence for this is the fact that Fr Huddleston recorded in his Missal the obits of many members of the Preston family (C.R.S. 1, 123ff); but this is equally well explained if he was chaplain to Sir John Preston's regiment in the army. Of course the reason why he joined Sir John in the army may very well have been that he had already been his chaplain at Furness, but this remains a conjecture, and all that we are certain of is that if he ever was at Furness it was between his arrival in England in 1639 and the outbreak of war in 1642.

Pepys says that Huddleston served under the Duke of Newcastle, and this is borne out by his obits. Among them he records the death of Col. Sir Thomas Howard, killed at Newcastle's victory of Piercebridge in 1642; Lt. Col. George Preston, killed at Bradford, probably during the Duke's campaign of 1643, and Col. Thomas Howard Junior, killed at the victory of Adwalton Moor in the same year. Newcastle left England after the battle of Marston Moor, but it would seem from the passage quoted from Blount that Huddleston continued with Sir John Preston until the latter was killed at Furness in 1645.

The second part of the Pepys notes is rather difficult to understand.. The words '..continued actually in the war 'till after Hambleston War, which was the last that the King had when Hambleston was lost..' are only intelligible if the word 'war' is taken in its obsolete sense of 'army. The sentence would then mean that Huddleston stayed in the army until after Hambleston fight, and that the army in which he served was the only one left to the King after Hambleston was lost.

We have still to explain what 'Hambleston War' means. There is no battle of the Civil War, as far as I can discover, which is known by that name. If, however, we combine Pepys' statement with Blount's remark that Huddleston served at Newark after Sir John Preston's death, we can hazard a reasonable conjecture. We are looking for a battle a) occuring near Newark b) just before the King's 'capture' c) connected with the name 'Hambleston'. Now in October 1645, when King Charles was at Newark, Lord Digby led fifteen hundred horsemen out of the town to effect a junction with the Scots (Clarendon, ix,160). His army was

defeated by Colonel Copley on the 15th October at the battle of Sherburn. It is clear from Clarendon's account that the battle took place some distance away from the town; and since the Royalist troops fled westward through the town after the encounter, it must have taken place somewhere to the east. Four miles to the east of Sherburn is a village called 'Hambleton'. I think it may fairly be assumed that this is the battle to which Pepys is referring. Huddleston must have been among the troops left behind at Newark when Digby left: these troops were, in fact, the only forces remaining under the King's personal command after this defeat. They formed the last army he was ever to command, for a few days later he withdrew to Oxford and began the negotiations which ended in his being 'taken' by the Scots (April 1646).

When Charles left, the remaining Royalist forces began to disperse. We cannot say with certainty what happened to Huddleston. He cannot have gone to Furness, because after Sir John Preston's death his estates were made over by Parliament to the sons of the dead Pym. (5 Jan., 1646: cf Pepys notes and Gardiner in the D.N.B. XVI 526) Whitgreave, in his narrative of Charles II's escape (Gentleman's Magazine, LIX, ii 592, printed also in Hughes' Boscobel), says that the young Sir John Preston, five year old heir to the soldier, was staying with his grandmother, Mrs. Morgan of Weston in Warwickshire, and was by her committed to Fr Huddleston's care. As it was feared that the younger Pym might try to get possession of the boy, he was sent for safety to the Whitgreaves' manor at Moseley and stayed there under the alias of Jackson. Whitgreave's narrative would suggest that the priest accompanied the boy to Moseley in 1646 and stayed there as

his tutor until 1651; but this seems to contradict Huddleston's own words in 'The Short and Plain Way' (note from the publisher) where he says that he had come to Moseley 'not long before' the King's arrival in September 1651. We cannot, therefore be certain of the whereabouts of Fr Huddleston during the period 1646-50.

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2. Corrections and Additions

p. 168, line 16. Andrew was not in fact the owner of either Farington (so spelt) or Hutton John. The former he leased from the Sawston branch of the family, while the latter belonged to his wife's brother. His son Joseph bought the two estates in 1609 and 1615 respectively.

p. 172, line 4. The reference to Gillow should be III, 460.

p. 173, line 18. For 'fifth' read 'sixth'.

p. 173, line 30. For 'Dom Roger Huddleston' read 'Dom Roger Hudleston.'

p. 176, line 10. John also mentions another of his uncles, Fr. William Huddleston (C.R.S. 1, 123).

ib. line 19. Hutton John is not within the traditional Border country but is sufficiently close to Scotland to explain Barillon's otherwise unintelligible remark.

p. 177, line 7. The York MS. is the source only of the earlier part of the Huddleston pedigree given in Burke. The authority for the relevant section is not given.

ib. line 27. The suggestion that John may have forgotten his age gains in probability from the fact that in June 1665, when giving evidence in a suit Preston v. Strickland, he gave his age as 56, when he was in fact 57. (Court of Delegates 3/8 fo. 547). For this and much other information I am indebted to Mr. G. Roy Hudleston.

p. 179, line 4. According to Gillow (C.R.S. 1,131) Joseph Huddleston died in 1646, not 1644.

line 18. For 'Milom' read 'Millom'.

p. 180, line 32. The account given by Foley is not, as he said, a rare document, but the 'Summary of Occurences Relating to the Miraculous Preservation of our Late Sovereign Lord King Charles II..' published in the 1688 edition of 'The Short and Plain Way'.

p. 182, line 4. The expenses of the Queen's household for the year 1671-2, including the salary and pension paid to Huddleston, are printed in C.R.S., 38, xxxi.

line 23. Blessed William Plessington was martyred on July 19th, 1679, not 12th July 1677 as

stated. (C.R.S. 30,169). As he was not in fact a Benedictine, and was martyred at Chester, the story that Huddleston pleaded for his life seems unlikely. The only Benedictine martyred during the Oates plot was the lay brother Bl. Thomas Pickering, who was tried 17th Dec. 1678 (MMP, 519). This martyr's execution was in fact postponed until the following May; perhaps this was due to Huddleston's intercession.

p. 185, line 14. It is incorrect to speak of the 'apostasy' of Andrew. He was christened in Greystoke Church in 1637, and was brought up as a Protestant by the trustees of his parents' marriage settlement. (Calendars for Compounding, Oct. 6, 1652). In 1683 Fr. John was still on good terms with his nephew and sent him a beautiful clock, a silver porringer, and his own portrait by Huysmans. (Cf. 'Short Description of Hutton John' by F. Hudleston, 1924).

p. 187, note 7. In the pedigree, for 'Byham' read 'Bryan'.

ADDITION TO THE BIOGRAPHY OF THOMAS WRIGHT

B. FitzGibbon, S.J.

Thomas Wright was given access to Guy Fawkes soon after his arrest in the vault of the House of Lords. The authority for this interesting incident in his career is a statement of the priest Richard Broughton in his book "English Protestant Plea for English Priests and Papists" of 1621. "The Lords of the Councel requested that a priest should be appointed to perswade and assure Fauxe (a chief agent in it) that he was bound in conscience to utter what he could of the conspiracie, and Mr Tho.Write a learned priest did hereupon come to the Councell and offer his best service herein, and had a warrant subsigned with 12 Privie Councellors hands, which he showed unto me, and I am witnesse of his having such a Warrant. (p.59.cit.Dom Raymund Webster. The Downside Review. Oct. 1936. p.503.)

It would seem from other references made by Broughton to the Plot and by the general run of the evidence that Wright's intervention was without avail. It was probably arranged before Fawkes was put to the torture, when Waad was intent on inducing him to make a written narration, which incidentally would have made available to the Government forgers specimens of Fawke's handwriting. At this stage it would have appeared doubtful whether there would be survivors of the slaughter of the plotters at Holbeach. The array of signatures noticed by Broughton on Wright's warrant, a document of subsidiary importance, serves to accentuate the astonishing fact that the all-important confessions of Fawkes and Winter do not bear the signatures of the

Councillors, although Coke endorsed the extant documents as the originals acknowledged before the Councillors and Cecil certified on copies and the version printed in 'The Kings Book' that the original confessions bore the signatures of the Councillors.

A BIBLIOGRAPHY

OF THE PUBLISHED WORKS OF THOMAS WRIGHT

(1561-1623)

D.M. Rogers

The confusion which surrounded the career of Thomas Wright, which Mr. T.A. Stroud has done a great deal to dispel by his article (1), extends no less to his printed works. As several of these are touched on by Mr. Stroud, some attempt to bring order into the bibliography of this writer may serve as a pendant to his biography.

PREVIOUS ATTEMPTS AT WRIGHT'S BIBLIOGRAPHY. With the exception of the earliest of all, John Pitts, to whom we shall return for the basis of our bibliography, those who have mentioned the printed works of Wright need not occupy us long, for they have little information to give.

Because Wright left the Society of Jesus early in his career, his writings are not mentioned by the Jesuit bibliographers. Dodd copies, without acknowledgement, the Works cited by Pitts. Watt, Lowndes and the C.B.E.L. confine themselves to the editions of the one English work to which he put his name, the Passions of the Mind. Tanner and Gillow omit him entirely. Writing the D.N.B. article (2), Thompson Cooper gave Dodd as one of his two authorities, and it is from him that he must have gleaned the title of Certaine Articles, though he attributes this to a priest whom he distinguishes from the author of the Passions of the Mind. Cooper also ascribes to his first Thomas Wright a work "The Substance of the Lord's Supper (1610, 12°.)" which is perhaps an attempt to find an English title to fit one or other of the books on the Blessed Sacrament recorded by Pitts and hence found in the list given by Dodd. Though initialled T.W. it is clearly not by Wright (3).

JOHN PITTS

The earliest of all printed lists is also the most reliable. It appeared in 1619, during Wright's own lifetime, but after its author's own death (4). This biographical notice of Wright is dated 1611, which was the year when Pitts was at work on this end portion of his De illustribus Angliae Scriptoribus. In the notice he states that he knew Wright personally when they were both together at the English College, Rome, and he ends by saying that at the time of compiling the notice Wright was living at Antwerp and ministering to the English, Scotch and Irish soldiers there. Pitts would

therefore have had opportunities, perhaps by direct correspondence, of learning what his friend had written. Indeed, he says that while drawing up his notice, he discovered that Wright had in safekeeping other of his own books which had not yet reached publication; few but the author of these himself would have known so much, or been able to name them (5).

Pitts gives the titles of four books already published by the year 1611, the date of his biography:-

De possibilitate & convenientia realis praesentiae Christi in Eucharistiae Sacramento, Librum unum.
De dispositione ad Eucharistiam recipiendam, Librum unum.
De passionibus animae, Librum unum.
De articulis religionis Protestantium, Librum unum.

It is clear from these entries that Pitts had not himself seen any of these books, otherwise he would have said so, as he ordinarily does, and would have mentioned their dates and places of printing. Since he was writing in Lorraine, and these four books were printed in England, it is not surprising that he should not have seen them. It would be surprising, on the other hand, if Pitts' full and accurate titles for these books which he had never seen, and which with one exception do not carry their author's name (6), did not derive directly from Wright himself.

CHRONOLOGY. The order in which Pitts sets down his titles is of interest, for it corresponds to the order in which the books were written, even awarding the Passions of the Mind its true priority over Certain Articles, for although

the latter work appeared first in 1600 and the former in 1601, we know from Wright's own testimony that the Passions of the Mind was already written in October 1598 (7). The list that follows shows the order of appearance of the various editions of Wright's several works, and forms a brief conspectus of his printed output. The serial numbers refer to the fuller descriptions which will be found in the next section.

1596.	Treatise shewing the possibilitie ... of the reall presence.	1.
1596.	Disposition or garnishmente of the soule.	2.
1596.	------- (The same; another issue).	3.
1600.	Certaine articles or forcible reasons.	4.
1600.	------- (The same; another edition).	5.
1601.	Passions of the minde.	7.
1604.	------- (The same; another edition).	8.
1604.	------- (The same; another issue).	9.
1604.	Succinct philosophicall declaration.	8,9.
"1600"	(1604). Certaine articles or forcible reasons.	6.
1609.	Pruritanus.	14.
1614.	Quatuor Colloquia.	13.
1620.	Passions of the minde.	10.
1621.	------- (The same; another issue).	11.
1630.	------- (The same; another edition).	12.

BIBLIOGRAPHICAL DESCRIPTIONS

In the more detailed account which follows, I have not aimed to do more than distinguish adequately between the various editions of Wright's works and to furnish such information as may assist in placing the books in

their setting in his career. Only where the books are especially uncommon have I given some locations of copies to help anyone who might wish to study his writings, and to distinguish which editions are held by different libraries. Otherwise I refer to the S.T.C. numbers, where these exist, which furnish locations of some copies. Except where I have so stated, I have not attempted to set down here the whereabouts of all the copies known to me.

1. TREATISE OF THE REAL PRESENCE 1596.
A Treatise, Shewing the possibilitie, and conueniencie of the reall presence of our Sauiour in the blessed Sacrament: The former is declared by similitudes and examples: the latter by the causes of the same. At Antwerp Imprinted by Ioachim Trognesius. (London?, Printer of Wright's Treatise) 1596. 8°.
S.T.C. 14574/24249.

Anonymous. The author is confirmed as Thomas Wright by several good pieces of evidence. The title agrees closely with the first title given by Pitts, while on the copy of this book at Ushaw is a note in the beautiful handwriting of the unbeautiful Richard Topcliffe "... written by Thoms Whright a tratorous seamenary priest." A letter dated April 9 1598 from the Jesuit Superior in England, Henry Garnet, to Father Persons refers either to this book or the next to be described: "Mr. Wright doth very well and is now very close in Bridewell, by reason of a book he printed of the Blessed Sacrament" (8).

The typography of this book bears no relation to that of the genuine productions of Ioachim Trognesius of Antwerp. Against the imprint in the Ushaw copy

Topcliffe has written "faulse and vntrue for it was written & ymprinted in London or aboute London & tayken by mee in Newgait & in other popishe playcess Nombers of them." The types and ornaments confirm this, being wholly English in character. Indeed, the printer of this book and a small group of other Catholic books used ornaments which I find in use over the same period by the London printer Peter Short. If the surreptitious printer was not Short himself, it must have been someone who had access to his workshop. (9)

The author writes in a letter to his friend which is prefixed to the work; "As for the other two Treatises you requested of preparation, and frequent communion (God willing) I intend to do my best, to satisfie your desire..."

2. DISPOSITION OR GARNISHMENTE OF THE SOULE
The disposition or garnishmente of the soule to receiue worthily the blessed Sacrament, deuyded into Three discourses, 1 Preparation. 2 Presentation before Christ. 3 Enterteinment. ... At Antwerpe. Imprinted by Ioachim Trognesius. (London ?, Printer of Wright's Treatise) 1596. 8°.

S.T.C. 18335.

Dedicated "To the vertuous & zealous Matrone Mistris S.H. and her Religious & fervent Sonne M.R.H." The dedication is signed "From my cell in the Charter-house at Maclin. Youres in Christ T.N." The English Carthusians had in fact established themselves recently at Malines (10), but the author's cell was a good deal nearer Charing Cross, and was not occupied of his own choice. Wright's authorship is shown by Pitts' second listed title, and by a reference to the Treatise as "my former book" (11). Although not printed in the same types

as the previous book, except for the inserted quire (see no.3 below), I believe it must be attributed to the hand which produced a group of inter-related books showing the types and ornaments of Peter Short.

3. (Another issue).

Not distinguished in S.T.C.

Apart from small differences in the setting of leaf A2, this issue, to which belong the British Museum, Bodleian, and most of the copies I have examined, is distinguished by the insertion of an extra quire of eight leaves signed with a little "y". This is in a type not used in the rest of the book, and it comprises "A Conclusion, containing an Admonition to al the reuerend and religious Priests of England", and was clearly added later. (12)

4. CERTAINE ARTICLES

Certaine articles or forcible reasons. Discovering the palpable absurdities, and most notorious errours of the Protestants Religion. ... Printed at Anwerpe. (Northamptonshire ?, Henry Owen). 1600. 8°.

Not in S.T.C. Copies: Oscott; Present writer (Photo).

The last two pages of this controversial work, in which twelve "articles" are set out and proved syllogistically, consist of "A Conclusion vnto his most speciall friend Master F.T." which is signed "From my Chamber in Anwerpe this first of March. Your louing friend, H.T." This work is fourth in the list given by Pitts, but though the Passions of the Mind was written earlier it was first printed a year later. Wright was answered by three opponents. The first into print was William Barlow, prebendary of St.Paul's and future bishop of Rochester and Lincoln. His reply was entitled A defence of the articles of the Protestant religion, in aunsweare to a libell lately cast abroad, intituled Certaine Articles or

forcible reasons... London, imprinted by Iohn Wolfe... sold by Mathew Law, 1601. 4° (S.T.C. 1449). The Epistle Dedicatory is dated from Lambeth, 11 January 1601. Barlow reprints article by article the first five of his opponent's arguments, and answers them at length (13).

The second answer to appear was that of Edmund Bulkley, whose book bears the title An apologie for religion, or an answere to an unlearned and slanderous pamphlet intituled: Certaine Articles ... pretended to be printed at Antwerpe 1600. By Edmund Bulkley Doctor Diuinitie. London, by Felix Kingston for Arthur Iohnson, 1602. 4° (S.T.C. 4025). Besides hinting in his title that the imprint of Wright's book was a false one, Bulkley was aware who his opponent was, for in his epistle dedicatory, dated Westminster 7 May 1602, he wrote "...when I read it, it came into my heart, that Master Thomas Wright (with whose spirit I had been acquainted) was the Venter of that ware. In which opinion I was afterwards confirmed, For that both some of his favourers could not denie it, and in a written copie thereof taken in a search in Shropshire and sent unto me, these two letters, T.W. were set in the end of it." Bulkley, like Barlow, reprints in full the work he is refuting. The third answer, though originally written in 1600, did not finally come out until 1605 and is accordingly treated under no.6 below.

Details about the authorship and production of the book were soon in the government's possession, thanks no doubt to spies and false bretheren. Writing to Cecil on 26 April 1600 and enclosing a copy of the offending book, William Waad says "By the contents of the chapters in the first leaf, your Honour shall see the most railing pamphlet against religion that ever was set forth. Wright is the author of it and it is printed here" (i.e. in England, not

Antwerp). (14). A week later Waad writes again "I do understand, both by him that sent me the railing pamphlet set out by Wright and by others, that they were printed in Northamptonshire, where there is more like stuff on the press. The printer is one Henry Oven..." (15). This Henry Owen or Oven had an adventurous career in and out of prison as a secret printer. Other productions of this press cover the years 1595-1601, and are marked by a number of roughly cut but vigorous woodblock ornaments.

5. (Another edition). 1600.
Certaine articles, or forcible reasons: discovering the palpable absurdities, & most notorious errours of the Protestants religion. ... Printed at ANVVERP. (Northamptonshire ?, H. Owen). 1600. 8°.
Not in S.T.C. Copies: Lambeth Palace; Oscott.
Most easily distinguished from the other two editions by the spelling of Antwerp in the imprint. It stands very close to no.4, but the title has been re-set, and the final quire, which in no.4 was divided into C^4, D^2, now forms a single unit C^6. The types and ornaments agree with the former edition, though an oversize tailpiece has been pruned from the last page of text.

6. (Another edition). "1600" (1604)
Certaine articles or forcible reasons. Discouering the palpable absurdities, and most notorious and intricate errors of the Protestants Religion. ... Printed at Antwerpe. 1600. (England, Printer of Bishop's Reformation, 1604). 8°.
S.T.C. 23618. The copies in the Brish Museum and the U.L. Cambridge belong to this edition.
A new edition, augmented by the author, and printed at a secret press which produced nearly a dozen books with dates 1604-1605. Further evidence that the date of the book cannot be later than (at most) early 1605 is the preface

prefixed by Anthony Wotton (16) to An answere to a popish pamphlet, of late newly forbished, and the second time printed, entituled: Certaine articles, or forcible reasons... London, G.Eld, for William Timme, 1605, 4°. (S.T.C. 26002). Dating his preface from his house on Tower-hill 23 May 1605, Wotton writes "I had dispatcht my answer to these Popish Articles, with purpose to have publisht it, Ianuary 9, 1600. But it pleased God to disapoynt me of that purpose, by the unlooked for overthrow of my Honourable Lord the Earle of Essex, since that time I have kept it by me, the rather because the pamphlet hath bene since that time sufficiently answered, by two learned men"... (viz. Barlow and Bulkley). But he is induced to publish it "because the papists have of late new forbished and reprinted these Articles, with some answers and arguments, which were not in the former treatise, & therefore remaine as yet unanswered." Like his predecessors, Wotton reprints the whole of the Articles in the course of his reply.

Edward Bulkley returned to the attack, reissuing his former reply as An apologie for the religion established in the Church of England. Being an answer to T.W. his 12 Articles of the last edition. London, printed by George Eld for Arthur Iohnson, 1608, 4°. (S.T.C. 4026). He indicates on the page both his own and his adversary's additional matter.

7. The Passions of the minde. By Th. W. ... London Printed by V.S. for W.B. 1601.

S.T.C. 26039.

In his letter to Bacon dated 17 October 1598 from Bridewell (see note 7 above), the author writes "I had finished a book of the passions of the mind wherein I have declared the nature, number, causes, effects and proprieties of all passions and affections, how they may be discovered, what prudence and policy may be used in them. This book I delivered to the Bishop of London, who had received by the

peruser thereof (17) this censure, that there was nothing in it either against this state or present religion, yet the Bishop did never deliver me my book, and now for that it is dedicated to your Worship with a preface unto you. I would request you to procure my copy from the Bishop." In his dedication to the next edition Wright claims that the book had first been printed, from one of three copies, without his knowledge. We need not attach great weight to so hackneyed a literary artifice; sending the book to the Bishop of London to be censored argues an intention to publish. Yet it may have been a trial edition, the success of which decided the same publisher to reprint it three years later, at which time the author expanded it and furnished it with a new dedication and commendatory verses.

8. (Another edition). 1604.
The passions of the minde in generall. Corrected, enlarged, and with sundry new discourses augmented. By Tho.Wr. With a treatise thereto adioyning of the Clymatericall yeare, occasioned by the death of Queene Elizabeth. ... London Printed by Valentine Simmes for Walter Burre, and are to be sold in Paules Churchyard at the signe of the Crane. Anno 1604. 2 pts. 4°.
S.T.C. 26040.

9. (Another issue of no.8) 1604.
In this issue the author's name "Thomas Wright" appears in full on the titlepage as well as at the end of the Epistle Dedicatory.
Not in S.T.C. The copies at the Bodleian and Harvard University belong to this issue.
This second edition was considerably augmented by the author, and provided with a new dedication to Henry, Earl of Southampton. After the preface are printed two sonnets, the first "To the ternall, and aeternall Vnitie" initialled H.H. (Hugh Holland?), the second "To the Author" initialled B.I. (Ben Jonson) (18). The second part, "A Succinct

Philosophicall declaration of the nature of Clymatericall yeeres, occasioned by the death of Queene Elizabeth. Written by T:W:"has its own titlepage (with the oval printer's device of Valentine Simmes and the imprint: London Printed for Thomas Thorpe, and are to be sold in Paules Church-yard at the sign of the Crane, by Walter Burre 1604), and its own pagination and signatures. Although copies of this second part are found apart, the author writes of it (p.2) "I think it not vnfit to be inserted in the Last Booke of the Passions of the Minde", showing that he did not intend it as a separate work. In the reprints of 1620-21 and 1630 it was not retained, being no longer topical.

10. (Another edition). 1620.
The passions of the minde in generall. In sixe bookes. Corrected, enlarged, and with sundry new discourses augmented: By Thomas Wright. ... London, Printed by A.M. for Anne Helme, and are to be sold at her Shop in Saint Dunstons Church-yard in Fleetstreet. 1620. 4°.
S.T.C. 26041.

11. (Another issue of no.10).
The date on the titlepage has been altered to 1621.
S.T.C. 26042.
In this reprint, made when the author was abroad and therefore, as so often in this period, without consultation or consent of his, the dedication to the Earl of Southampton is slightly recast, Wright being referred to throughout in the third person, and the dedication is now signed T.D. The first sonnet, by H.H., has been dropped, as has the short second part occasioned by the death of Queen Elizabeth. Otherwise it appears to be a close copy of the 1604 edition, with an index added. Robert Burton, whose Anatomy of Melancholy first appeared in 1621, twice refers to the Passions of the Mind (pp.121, 261 of the first edition). Though he errs understandably in calling Wright a Jesuit, he is better informed than his modern editors who separate Wright the author from Wright the priest.

12. (Another edition). 1630.
The passions of the minde in generall. In sixe bookes. Corrected, enlarged, and with sundry new Discourses augmented: By Thomas Wright. ... London, Printed by Miles Flesher, and are to be sold by Robert Davvlman, at the Brazen Serpent in Pauls Church yard. 1630. 4°.
S.T.C. 26043.
A reprint of the previous edition.

13. QUATUOR COLLOQUIA. 1614.
Quatuor Colloquia inter R dum Dominum Thoman Wrightum Anglum ... & illustrem Dominum Thomam Roe equitem auratum Anglum ad aquas Spadanas habita, anno Domini 1613. Opera clarissimi Domini Iacobi de Nixon Hyberni & Aduocati Leodiensis collecta, & typis mandata. Mechliniae, Apud Henricum Ieay. 1614.
Copy: British Museum.
This book discloses an otherwise unrecorded incident in Wright's career, and shows us something of him during his long final residence abroad. The title describes him not only as Doctor and Professor of Theology, but also as Theologian to the Apostolic Nuncio at Cologne, which hints at the nature of his employment at this time. The Irish Lawyer from Liege who edited this account of the four conferences dedicated the book to Sir William Stanley, the English commander whose surrender of Deventer to the Spaniards in 1587 had created a great stir. The book was printed by the exiled English printer Henry Jaye of Malines. (19)

Sir Thomas Roe (1581?-1644) soon to be celebrated as English ambassador to the Court of the Great Mogul, is known to have been in Flushing late in 1613 perhaps on his way back from Spa. (20).

In this account of the controversial discussions between him and Wright, the latter naturally has the better of the argument. A relative of the ambassador, named William

Roe, came to his defence a year later with a short Latin book in which he set out to answer the arguments used by Wright. His book is entitled "Epilogus ad quatuor colloquia Dni-Dris. Wrighti ... pro amico et gentili sno Dno. Thoma Roe equite editus. Authore Guilielmo Roe. Londini, Excudebat Thomas Snodham, impensis Matthaei Lovvnes, 1615." 4°. (S.T.C. 21152).

14. PRURITANUS. 1609.
Prurit-anus, vel nec omne, nec ex omni. Sive Apologia pro Puritanis, & Novatoribus universis. In qua et mores, & opiniones nouorum hominum nostri temporis, auctoritate Scripturae affirmantur & infirmantur. ... Per Horatium Dolabellam Neapolitanum. ... Lutetiae Britannorum, Apud Isaacum Iacobi, (St.Omers, Francois Bellet), M. DC. IX. 4°.
Copy: Heythrop College (formerly St.Beuno's College).
Placed last in the list of works by or about Thomas Wright, as his authorship of this satirical piece against the Puritans remains doubtful. The authority for attributing it to him, or jointly to him and his brother William, the Jesuit, is William Udall, a government informer. Udall's position as a renegade Catholic was then still unknown to most of his co-religionists, so that he still passed among them for one of themselves and had access to some secret information. But against his reliability is the general consideration that those who earn a livelihood by supplying information tend to make the most of every whisper that reaches them. Udall spent some time on the Government's behalf investigating this book. Since it includes an answer to James the First's own Praefatio Moniforia, and the monarch was exceedingly sensitive about his own dignity, great efforts were made to suppress the book and to hunt down its author. Udall's somewhat incoherent reports to his employer, Sir Julius Caesar, are preserved among the Lansdowne MSS in the British Museum (21). From these we gather, or piece together, a story of an edition of Pruritanus printed in England. This, if it did exist,

has yet to be found. The late Father Charles Newdigate discovered at St.Beuno's the only known copy of the existing edition, which proves on inspection to have been printed at St.Omers by F.Bellet, who printed for Father Persons until the start of the St.Omers College Press. This is probably the edition of which more than eight hundred copies were seized in the house of the Venetian ambassador in London, on their way to be dispersed in England, according to Udall.

The book is referred to in contemporary accounts also as the Book of Queries, since it takes the form of numbered questions addressed to the various new sects and answered satirically by contrasted quotations from Scripture.

NOTES

(1) "Father Thomas Wright: a test case for toleration", pp.189-219 of the present volume of Biographical Studies.

(2) D.N.B. (1900) vol. LXIII p.128.

(3) It forms part of a book entitled Two treatises. 1. The holy exercise of a true fast, described out of Gods word. Written by T.C. 2. The substance of the Lordes Supper. Written by T.W. London, for I. Harison and T. Man, 1610, 12°. (S.T.C. 4314). Though I have not examined the book, it is certain that Wright would not have allowed to print a Catholic religious work openly in London, giving the names of the publishers. Besides, the works on the Blessed Sacrament mentioned by Pitts are satisfactorily identified below. Possibly the T.W. who wrote the Substance of the Lordes Supper was Thomas Walkington, who the year before, in 1609, had printed under those initials a book called Two learned treatises of the Lords Supper (S.T.C. 24972).

(4) John Pitts died in 1616, leaving the materials for a

lengthy work on English history, out of which Thomas Worthington published in 1619 at Paris a single volume, Relationum historicarum de rebus Anglicis tomus primus, better known from its running title as De illustribus Angliae scriptoribus. The notice of Wright occurs on pp.812-3.

(5) Pitts quotes three further titles:

Academiam Protestantium, seu anatomiam symbolicae Cornae Joannis Calvini, Librum unum.
Davidis Threnos, seu de damnis peccati, Librum unum.
De beatifudine, Libros sex.

I have not managed to identify them, and they were perhaps never printed. Other works which are mentioned elsewhere but seem also to have remained unpublished are his Latin tract on the subject of Catholic allegiance, discussed by Mr.Stroud (pp.193-5) and the alleged "tragedy against the Church of England" written in collaboration with William Alabaster (Stroud p.215). There is also the tract, written apparently anonymously in English in 1606 and translated into Latin as De audiendis concionibus, which Father Persons refuted in the second half of his attack on Catholics attending Anglican sermons and services entitled Quaestiones duae de sacris alienis non adeundis, (St.Omers) 1607 (see especially p.41). As I have not found any of the above in print, I do not treat them further in the present article.

(6) Some copies of the 1604 edition of the Passions of the Mind have the name Thomas Wright in full (see bibliography, no.9). Otherwise, when Pitts wrote in 1611 Wright's name had not appeared in print as an author.

(7) In his letter of 17 October 1598 to Anthony Bacon he refers to the book as already finished some while previously. (H.MSS.Com., Salisbury VIII. p.395) and in his 1604 Epistle

Dedicatory he says he was asked by friends to write such a book "some seaven yeares ago", that is about 1597.

(8) Quoted from a Stonyhurst manuscript by John Gerard S.J. in "Contributions towards a life of Father Henry Garnet S.J." (Month, vol.xci (1898) p. 367) though in a note he wrongly identifies "Mr. Wright" with another priest, Anthony Wright. Thomas attributed his own transfer from the Gatehouse to the more severe imprisonment of Bridewell not to this book but to his conversion to Catholicism of the young divine William Alabaster who had been sent to dispute with him (H.MSS.Com. Salisbury, VIII. p.395). So also did "William Greenwell" (Oswald Tesimond S.J.) writing in June 1599, who adds that by Essex's favour he enjoyed great liberty, being allowed to "go with his keeper into the city where he pleased." (Cal.S.P.Dom. Eliz. 1598-1601 p.217). Garnet's letters make frequent reference to the stir caused by Alabaster's conversion. It would be during his time in Bridewell that Wright got ready and had printed the sequel to the Treatise, next to be described.

(9) Other books in the group use further ornaments belonging to Short. Part of the large Crucifixion woodcut on the titlepage of the Treatise was used in another book secretly printed in England in 1602, Philip Woodward's Detection of divers notable untruthes (S.T.C. 18754).

(10) At some date after the death of Prior Arnold in 1589, and before the resignation of Prior Walter Pitts in 1596, they left Louvain for a house in Bleek Street, Malines. From here they moved in 1626 to Nieuport. See Dom Lawrence Henriks, The London Charterhouse pp.313, 317.

(11) On leaf A4 of the Disposition.

(12) Its place is between X8 and Y1. Besides its interloping

signature, the catchword "THE" on X8 shows that the new quire was an afterthought.

(13) Barlow did not discover his opponent's identity. But in his Sermon preached at Paules Crosse ... Martij 1. 1600. London, 1601 (S.T.C. 1454), Barlow wrote "half a year after his return from Cadiz he (the Earl of Essex) sent for me about a matter of difference in some points of religion between a popish priest (marginal note "Wright") and myself," so that it appears that the two had disputed before, perhaps in the Essex household to which both owed allegiance.

(14) H.MSS.Com. Salisbury, X. p.125.

(15) Ibid. pp. 135-6.

(16) Like William Barlow and Wright himself, Wotton was connected with the household of Essex, being for a time the Earl's chaplain. But he does not identify the author of the book he is attacking with Wright, whom he must have known. A.F.Pollard in his D.N.B. article on Wotton (LXIII. p.46) does not mention this Answer among his writings.

(17) Generally it was one of the Bishop of London's chaplains who did the censoring of books. The copy with the censor's signature would then be produced by the intending publisher at Stationers Hall to enter his copyright in the Register.

(18) This sonnet has been reprinted by Herford and Simpson in vol.VIII. p.370 of their edition of Ben Jonson. Mr.Stroud in an article in the Journal of English Literary History XIV (1947) pp.277-79 entitled "Ben Jonson and Father Thomas Wright" suggests that Wright was the unnamed priest who converted Jonson while in prison to Catholicism; this would help to explain the presence of this sonnet here.

(19) This printer is the subject of an article in the present volume of Biographical Studies, pp.86-111.

(20) The disputation with Wright is mentioned by S.Lane-Poole in his article on Roe in D.N.B. (1897) vol. XLIX p.90.

(21) They are scattered through MS. Lansdowne 153.

Bound in this Cover Here

CORRIGENDA - Vol. I No. 4 (Part 1).

Page	Line	
253	4	for "Pepys" read "Pepys's".
254	4	" " " "
255	12	" " " "
256	13	for "understand .." read "understand."
253	16	for "'army " read "'army'".
257	21	for "Pepys" read "Pepys's".
257	22	insert full-stop after "526)".
259	17	for "a rare document, but the" read "from a rare document, but from the"
261	22	for "Fawke's" read "Fawkes's".
267	1	for "and vntrue" read "& vntrue".
267	15	insert the date 1596 after the heading.
267	24	for "fervent" read "feruent".
268	5	insert the date 1596 after the heading.
268	15	insert the date 1600 after the heading.
271	25	insert the heading: THE PASSIONS OF THE MINDE 1601.
271	26	before the date insert "(Valentine Simmes for Walter Burre)".
271	29	for "note 7 avove" read "note 7 below".
272	29-30	insert a paragraph space between these two lines. The words "This second edition ..." refer to both nos. 8 and 9.
273	3	for "by T:W: 'has" read "by T:W:' has".
273	21	insert the date 1621 after the heading.
274	10	for "Thoman" read "Thomam".
275	4	for "sno" read "suo".
275	29	for "Moniforia" read "Monitoria".
276	23	for "not have allowed" read "not have been allowed".
277	9	for "Cornae" read "Coenae".
277	11	for "beatifudine" read "beatitudine".

Your recommendation of this periodical to those likely to be interested in its dissemination would be greatly appreciated.